# BIBLICAL RECORDER.

## DEVOTED TO RELIGION, MORALITY, LITERATURE, AND GENERAL INTELLIGENCE .---- T. MEREDITH, EDITOR.

### NEWBERN, N. C., WEDNESDAY, NOVEMBER 8, 1837.

#### TERMS.

VOL. III.-NO. 45

THE BIBLICAL RECORDER is published every Wednesday, at \$2. 50 per annum, if paid within six months, or \$3 if paid subsequently to that period.

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#### From the Protestant Episcopalian. A REMARKABLE DREAM.

Some years ago there lived in the city of New York a Presbyterian minister of great talents, of great el quence, and of great eccentricity. His peculiarities, often entirely inoffensive, were frequently misinterpreted, and not unfrequently onkindly and maliciously misrepresented. It so happened, that it came to his ears that an officer of his church, one of his deacons, had secretly been making very free with his character. He was exceedingly wounded at this unkindness in one of his own flock, and one whose office ought to have led him to protect rather than traduce his pastor's reputation; and he adopted the following hinges, and heard cries of "put him in," "put him in some degree, be transferred to the bosoms of pointed and effectual way to give him a rebuke. Those who are in the habit of assailing the clergy. and particularly of finding fault with their pastors may perhaps derive some benefit from the story. For their special edification the narrative is given. He went to the house of the traducer, and was received as usual with great cordiality. He seemed indifferent, however, to the assidutties church: and the mouths of the parish gossips tion,-he said, "I cannot help thinking of the which were shown him, and appeared distressed and sad. His friend inquired the cause of this singular change in his deportment, for he was of a remarkably cheerful and communicative disposition. The minister told him he was sad indeed, and had good reason to be so; for he had ascertain co., N. C. ed that even some upon whom he has relied as his friends were secretly traducing his character, and undermining his official influence. The deacon expressed great regret at this information, sent remarks, to which your attention is invited, and assured him of his support and influence at is that of parental duty. The destiny of your all times. He then told nim that he was weigh- children depends greatly upon the manner in ed down under the frightful impressions of a which they are brought up. Long after you dream which he had had the night before, and shall have gons to your eternal home, your which he could not banish from his mind; and words and actions will be aiding in the formathat after the assurances he had just received of tion of their characters. You are in no small his attachment and confidence, it troubled him degree their guide to eternal bliss, or to eternal more than ever. Pressed to repeat this remark- wo. We would therefore ask, what duty can able dream, he told it thus: I dreamed last night be paramount to those you owe your children ? that I died. " As soon as my spirit parted from There is no sin more dangerous in its consemy body, it was taken in charge by an angel, by quences, than parental neglect. You cannot be whom it was conducted through a dark passage, blameless in neglecting these responsibilities,of frightful gloom and horror. At one particu- you must, therefore, take your children by the har spot in this dismal valley, I heard groans and hand, and lead them in the way of righteousness. shricks, and clanking of chains, at the noise of In performing this duty, your devotional feelings which I started back in terror. My conductor must be sincere, and your piety deep rooted .encouragingly bade me feel no alarm, and told It is vain to hope that your children will walk me kindly that we were passing the mouth of the in the way of righteousness, when you lead the place of condemned spirits; but that we should way in wickedness. It is folly to expect that soon be beyond the hearing of their sufferings. their affections will be fixed upon the world to He told me also, that if I felt the desire, and had come, when yours are fixed upon this world .-the courage, he would give me a view of this Do you not know that your example must corplace of torment; and I consented. He took me respond with your precept? If you say one to an iron door which flew open at his touch, and thing and do another will not your children do immediately I found myself on the verge of an so too? Therefore, let us entreat you to live a immense inverted cone, inside of which there holy life before your children. Much, very was a spiral staircase leading down to the bot- much, depends upon it; live in that holy atmos- different actings of the same love, by which we tom. I was led along these steps; and every phere, and breathe that pure, salubrious air may try our so much pretended love of Christ, now and then we came to the grated opening of which emanates from the throne of God, -this which in truth is so rarely found. There will a dangeon, through which I saw some misera- will qualify you for the arduous task of training then be in this love, if it be genuine, these three ble being in the agonies of his condemnation .- up your children in the nurture and admonition qualities, good will, delight, and desire. At last we reached the end of the stairs, which of the Lord. Whenever we hear parents cauled us directly into a large room, which I saw tion their children against the vices of the day, can) promoting God's glory, and stirring up othcrowded with criminals seeming to await their such as lying, swearing, and drunkenness, we ers so to do. They who seek more their own doom, and laughing and exulting fiends. I saw are made to wonder whether they have divested things than the things of Jesus Christ, more their the devil, seated upon an elevated throne, with a themselves of these bad habits. Now, if they own praise and esteem than his, are strangers to huge iron crown upon his head, and a massy have not, how can they expect their children to this divine love ; for she seeks not her own things. iron sceptre in his hand. As we entered I saw refrain from them ? "Thou that preachest a man The bitter roof of self-love is most hard to pluck him cast a fierce and malignant glance at a par- must not steal, dost thou steal ?" Or thou that up ; this strongest and sweetest love of Christ aticular person in the crowd, and sternly command sayest, my children be cautious of that demon, | lone doth it actually though gradually. This him to be brought before him. The individual intemperance, "it will sting like a serpent, and love makes the soul like the lower Heaven, slow thus pointed out advanced with trembling step, bite like an adder," do you caress the monster in its own motion, most swift in the motion of tying of the heart to all obedience and duty. and with horrible agitation, seeming to anticipate which you tell them is so dangerous ? if you do, that first which wheels it about, so, the higher dehis fate, stood up in a sort of box, guarded by will they take the caution? We think not. If gree of love, the more swift. It loves the hardfrightful-looking demons, who seemed to exult you go on in unrepented wickedness, your chil- est tasks and greatest difficulties, where it may in his dismay. I caught a glance of his counte- dren, in all probability, will go with you. We perform God service, either in doing or in sufnance; and, O deacon, it was you! I could not cannot speak less plainly on this subject. If you fering for him. It is as strong as death, and mabelieve my sight-but I soon heard your name wish that your children may go to heaven, you ny waters cannot quench it. Eccles. viii. 6, 7. called, and verified your voice. I found indeed, must lead the way,-impart religious instruction The greater the task is, the more real are the to my horror, that it was you. The devil seated to them, early impressions are most lasting. As testimony and expression of love, and therefore love, let not your hearts slip out to renew your tollowing references quoted at large :- Rom and on his throne, called out to you in a stern voice, that made me quiver, to declare yourself, and to your instructions be imparted; seed sown on such 2dly. There is in true love, a complacency answer the questions that should be put to you. a soil, we may reasonably hope, will not be lost. and delight in God; a conformity to his will; a And there ensued the following dialogue. The Doddridge received his religious impressions at loving what he loves : it is studious of his will, devil asked you it you had been a professing the age of four years; Timothy knew the scrip- ever seeking to know more clearly what it is that him-to which you answered in the affirmative. This course will have a salutary effect upon their upon him. The devil asked you if you had been in the hab- minds-it will influence them to believe firmly

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huge sceptre, commanded you sternly to answer. parents who provoke their children to anger by of them, that I have somewhat I may despise for + It is a period of humiliation. The proud, the anonymous letter ?"

ror; but upon being commanded to answer, you of heaven, and of the woful doom of the wicked. folly to reject it. crown from off his own head, and placing it on believeth on him should not perish, but have evyours, he said with a look of scorn, and a hellish erlasting life." Teach them the way of salvation smile of pleasure, "then wear this: you are more by Christ. worthy of distinction here than I am." Imme-

reason I am sad this morning.

the circumstance of its narration got wind in the very sad-he was asked the cause of his dejecere shut for some time

In a faint quivering voice I heard you, to my as- not using those affectionate admonitions which Christ, who is totus desiderabilis, et totus desidera tonishment, answer yes. He then inquired if are absolutely necessary in order to produce obe- erabile, (the all-desirable one, the every thing high, the rich, the gifted intellect, all are brought it was true that you had written a certain anon- dience. It is true they admonish them, but it is desirable.") And this love is the sum of all he down on a level with the humble and obscure. ymous letter to your minister, of a fault-finding with advice that bespeaks anger-they look at requires of us ; it is that which makes all our The lofty eminence for which they strove, now, and impertinent character. You faultered again; them, but it is with a face deformed with passion, meanest services acceptable, and without which in the hour of death, rises up before them, bearbut the devil said, "You need not deny it-I dic- they correct them, but it is done under the influ- all we offer to him is distasteful. God doth de- ing upon its base of sand the stamp of vanity.-No subscription will be received for less than me year, unless paid in advance; and no discon-shame, and stammered out, "I have." "So then," must be the condition of such children—their cy and beauty, but by his matchless love to tinuance will be allowed until arrearages arepaid. said he, "you confess that you have been guilty home has become an irksome prison instead of us, and that is the strongest loadstone of love. - in its true light, a fickle breath. The glory and Persons wishing to discontinue will be expected of going about among your brethren, lessening the delightful retreat of peace and happiness.- He hath loved me, said the Apostle, Gal. ii. 20.- pomp of the world, its pleasures, its hopes, and the character of your minister, whom you prais- If you would touch the chords of harmony in How appears that ? In no less than this, He its promises, which a short time since glistened ed to his face, to whom you professed the warm- your children's hearts, address them in tones of hath given himself for me. Certainly then, there with the brillinney of a diamond, have become est friendship, and whom you believed to be a mildness .- If you would expel the foolishness is no clearer character of our love than this, to dull and valueless. "They are nigh unto death ; good man; and that you have written him an that is bound up in the hearts of your children, give ourselves to him who hath so loved us, and they are realizing the truth of that trat of Scripand bring them in humble submission to your given himself for us.

These words were attered in a tone the most commands, exercise the needful authority, but This affection must be bestowed somewhere :

The Philosopher may admire the beauties of -, deacon-\_\_\_\_, a Christian are you, ch!" the Saviour, that attracts the heart and brings it At last I saw you loaded with chains and drag. to repentance. You must pray for your chilged away, shrieking in the most piteous manner. dren; commit them to God by fervent supplication I looked off from the frightful sight, and begged | -let them see that your desires are intense, that my conductor to hasten away; and as we turned they may be made the recipients of God's grace. to depart, I heard a massy door grate upon its The feelings which animate your bosoms, will, The loud noise of a heavy bolt succeeded your children .- Those scenes of devotion will next-and woke me. I found I had been dream- long be remembered, and leave a trace upon their choly impression upon my spirits; and that's the | done with time and all earthly things, these prayers will not be forgotten. We read of a man, The deacon took the hint. The dream and who, while sitting at the gaming table, became

All remittances regularly made to our address | malicious and scornful; and with a glance to- exercise it in love-impress upon their minds the there is no man but hath some prime choice, somewards me so significant as to attract your atten- duty which they owe to God-teach them their what that is the predominant delight of his soul; eased body, together with the sufferings of a hartion. You turned and saw me. You seemed accountability-the great necessity of seeking will it not then be our wisdom to make the wor- rowed mind, cannot but produce anguish. In covered with confusion, and convulsed with ter- the salvation of their souls-tell them of the joys thiest choice ? seeing it is offered us, it is extreme health and prosperity reflection may be drowned

> then descended from his throne, and walked up the truth, you must dwell upon the great love of iy destroy the natural passions of the mind, be directly towards you-then taking the huge iron God "in giving his Son to die, that whosoever cause they are distempered by sin ! that were an extreme remedy to cure by killing, and heal by cutting off; no, but it corrects the distemper in them; it dries not up this main stream of love, but purifies it from the mud which it is fall of in its them out upon the memory as fresh and vigorous wrong course, or turns it into its right channel, as the things of yesterday. diately the whole infernal throng set up a roar creation, but it is the love of G d in reconciling by which it may run into happiness, and empty it of laughter, and began to taunt you with "deacon the world unto himself through the sufferings of self into the ocean of goodness. The Holy Spirit turns the love of the soul towards God in Christ, for in that way only can it apprehend His love ; so then Jesus Christ is the first object of this Divine love ; he is medium unionis through whom God conveys the sense of his love to the soul, and receives back its love to Himself.

And if we will consider his incomparable beauty, we may look on it in the Holy Scriptures, particularly in that divine song of loves, wherein Solomon borrows all the beauties of the creatures, ing. But the dream has left a deep and melan- memory never to be effaced. When you are dips his pencil in all their several excellencies to set him torth unto us, who is the chief of ten thou- life it rises triumphant; "the gloom of the grave sands. There is 3D inseparable sutermixture of breaks away before the piercing eye of faith, and love with belief and a pices affection, in receiving the fainting spirit, refreshed as it draws neares Divine truth ; so that in effect, as we distinguish to God, stands up strong and undatunted before them, they are mutually strengthened, the one by the other, and so, though it seem a circle, it is 2 divine one, and falls not under censure of the schools bed side when I was a child; old as I am, I cannot pedantry. It you ask, How shall I do to love ?-I answer, Believe. If you ask. How shall I believe? It is a time of joy and happiness. A world of I answer, Lore. Although the expressions, to a sin and sorrow is about to be exchanged for a caunal mind are altogether unsavoury, by grossly heaven of eternal bliss. The present corruptible mistaking them, yet, to a soul taught to read and is about to put on incorruption, the mortal, imhear them, by any measure of that same spirit of mortality. What a glorious exchange is this ! love wherewith they were penned, they are fall of heavenly and unutterable sweetness, Many directions as to the means of begetting and increasing this love of Christ, may be here offered, and they who delight in number, may mul. come? It is as sand on the sea shore; a stepping tiply them ; but surely this one will comprehend stone to a temple whose builder and maker is the greatest and best part, if not all of them ; be- God, and whose foundations are eternity. In the lieve, and you shall love ; believe much, and you present state we are not capable of pure enjoyshall love much ; labor for strong and deep persusstons of the glorious things which are spoken of Christ, and this will command love. Certainly, did men indeed believe his worth, they would accordingly love him : for the reasonable creature cannot but affect that most which it firmly beheves to be worthiest of affection. O ! this mischievous unbelief is that which makes the heart cold and dead towards God. Seek then to be lieve Christ's excellency in himself, and his love to us, and our interest in him, and this will kindle such a fire in the heart, as will make it ascend in a sacrifice of love to him. The signs likewise of this love may be multiplied, according to the many fruits and workings of it; but in them all, itself is its own mpet infallible evidence. When the soul finds that all sta obedience and endeavor to keep the commands of Jesus Christ, which himself makes its character, subject of controversy. But why should religion do flow from love, then it is true and sincere ; for be exempt from this trial, to which every thing do or suffer what you will, without love all passes else is expessed ? Is every kind of religion equalfor nothing ; all are ciphers without, they signify Iv valuable, or as some would prefer it, equally nothing. 1. Cor. xiii. This is the message of the Gospel, and that which the ministry aims at ; and therefore the ministers ought to be suitors, not for themselves, but for Christ, to espouse souls to him, and to bring in many hearts to love him. And certainly, this is the most compendious way to persuade to all other Christian duties, for this is to converse with duct and character of society, affecting their dear-Jesus Christ, and where his love is, no other incentive will be needful ; for love delights in the presence and converse of the party loved. If we are to persuade to duties of the second table, the sum of those is, love to our brethren, resulting from the love of Christ, which diffuseth such a sweetness into the soul, that it is all love, and meekness, and gentleness, and long-suffering. If times be for suffering, love will make the soul not only bear, but welcome the bitterest afflictions of the Jews. And all have been wrong who of life; and the hardest kinds of death for his sake. have contended for the faith which was once de-In a word, there is in love a sweet constraint, or livered to the saints. It seems to be the rule of The love of God is requisite in ministers for their preaching of the word ; so out Saviour to St. Peter, John xxi. 15, Peter loves thou me, if then feed my lambs. It is requisite for the people that they receive the truth in the love of it, and that Christ preached may be entertained in the soul, and embraced by faith and love. You that have made choice of Christ for your ebrated Dr. Owen, and which he sustains by the wonted base familiarity with sin ; for that will 17, 18. Mat. xxiv. 4, 5, and 23-25. 1 Tim. vi. bring new bitterness to your souls, and at least for sometime deprive you of thesensible favour of your beloved Jesus. Delight always in God, and give ii. 18, 19. 1 John iv. 1. 2 John 10, 11. Acts him your whole heart ; for he deserves it all, and xx. 29. Rev. ii. 14, 15, 16. If, then, we are

ture which declares that "the fashion of this world

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passeth away,"

It is a period of anguish. The pains of a disamio a thousand circomstances which on a dysaid, "I cannot deny that I have." The devil If you would be successful in bringing them to Grace doth not pluck up by the roots and whol- ing bed are beyond control. It is in the last hour that we are driven, as it were, upon ourselves .----There is no escape from thought-it goes back over the past like a whirlwind, tears up the iongforgotten deeds of iniquity and folly, and brings

> It is the termination of every thing. Death is truly, as it respects the present existence, tho end of everything. In the vegetable, as in the animal world, it is the close of life.

> But what is death as it respects the world tocome 1

It is a time of triumph. It is a time of joy and happiness. It is the beginning of all things.

It is a time of triumph. In the prospect of death the soul shadders, but in view of eternal the great destroyer. In the very conflict we hear

The following is the Circular letter attached to the Minutes of the Beulah Baptist Association, lately held at Ephesus Meeting-house, Person

#### CIRCULAR LETTER.

DEAR BRETHREN :- The subject of our prescon as the infant mind begins to expand, let the more acceptable to God.

devil asked you if you had been a professing Christian, and if so, to what church you were at-tached. You answered that you had been for tached. You answered that you had been for others, who, whilst young, face occusing peace. by frequent contemplation of God, and looking and though it is at first weak, yet labor to find it these references, while we are silent respecting daily rise higher, and burt hotter and clearer and The devil asked who was your pastor-to which In a great many cases, the first nine or ten years of the man - to which In a great many cases, the first nine or ten years of the man - the errors which may obtain in the church. It is The devil of our life decide the character of the man. - so it serves it constantly, and readily looks that consume the dross of earthly desires. asked you if he was what people called a good "Train up a child in the way he should go, and vay which love directs it. Thus the soul possman-to which you answered, you had always when he is old he will not depart from it."- sessed with this love of Jesus Christ, the soul so considered him, and he always had that gene- Guard against unfaithfulness; whenever you pro- which hath its eve much upon him, often thinkral character. The devil asked you if you and mise your children any thing, let them have it; ing on his former sufferings and present glory, your pastor had been particularly intimate, and be punctual to your engagements, and if possible, the more it looks upon Christ, the more it loves, if you had ever professed devoted friendship to let nothing prevent your complying with them. and still more it loves, the more it delights to look 3dly. There is in true love a desire ; for it is it of praising him to his face and warmly com- in what you say to them, and regard you as faith- but small beginners and tastes of his goodness it of praising him to his face and warmly com- in what you say to them, and regard you as tails-mending his character, and his preaching, and ful to your trust.—Few parents think properly of the one of marringe. Which the soul hath bere; therefore it is still look. death remains, unfathomed. The important of the one of marringe. his course of proceeding as pastor of the church this matter,-they are not conscious of the un- ing out and longing for the day of marriage.--to which you answered firmly, yes. The dev-il told you to consider. I saw you hesitate a mo-parents have become the victims of the most longer than it is, while it is detained here. I ment; but at last you firmly answered you had. The devil then asked you, in a sly arch tone, if you had ever gone about the parish whispering things against your minister. You hesitated and faultered; but the devil, roaring out most and faultered; but the devil, roaring out most dren-the mest successful tutors of children have self, Orat. "If I have any possessions, health, hideously, stamping his foot and shaking his been noted for their affection. There are many credit, learning, this is all the contentment I have

ters my mother used to offer for me at the forget the impression of those early years. Mothers, think of it; your tongues can plead with an eloquence unknown in the pulpit. For the consolation of parents, we will relate the following fact : A father and mother became much concerneu for their children's welfare, and being convinced of the great necessity of praying for them. they covenanted to perform that duty three times a day. The father, in a short time, became indolent; he said it is useless to comply with our engagement, for our children grow worse and worse; it is true, the mother replied, this is apparently the case, but instead of giving them up as hopeless, we will double our diligence and present them before the Lord six times a day. A noble resolution ; go and do likewise. These parents had the happiness of seeing nearly all their children converted to God. Parents who never pray for their children are unbelievers at heart. What ! have children committed to your care and never pray for them who are bone of your bone, and flesh of your flesh? Neglect it, and you will regret it in the time to come. Dear parents, in conclusion, permit us to say to you-let holiness be your motto-piety your example, and the glory of God your object. And may the God of all grace help you to live in the performance of parental duty-is our prayer for Christ's sake .-Amen.

#### From the Southern Churchman. LOVE TO GOD.

The distinctions which some make in love, need not be taken as imparting different kinds, but

1st. Good-will, earnest wishing, and (as we

the song, "O death where is thy sing? O grave where is thy victory ?"

What cause for holy joy !

It is the beginning of all things. What is the present life in comparison with that which is to ment, but there,

> " Perfect love and joy sincere, Adorn the realms of peace."

Here we are exposed to ten thousand evils .---We are led away by sin, subject to pains of body and unguish of mind; but in heaven,

> " The soul from sin forever free Shall mourn its power no more ; But clothed in spotless purity, Redeeming love adore."

#### RELIGIOUS CONTROVERSY.

Religion, in the opinion of many who think little and careless about it, should never be the worthless ? In religion there are principles involved, and these may be true, or false, or mixed, and shall no effort be made to discriminate between the precious and the vile! The religion of a man has an influence upon his conduct and character,-and also an influence upon the conest interests for time and eternity. When therefere, we believe it founded in errer and injurious in its tendency, where is the uncharitableness of opposing it f If it be wrong to contend for the truth of the Go-pel, then was its glorious foundor wrong in opposing the Scribes and Pharisper. And his Apostles were also - rong in opposing the polytheism of the Gentiles, and the prejudices the Gospel-and in carrying it out, controversy is utterly unavoidable, "to mark diligently, and avoid carefully, all causes and causers of divisthe "rules of walking in Fellowship," by the cel-

#### Leighton.

#### From the Churchman. WHAT IS DEATH 1

ignorant of the reality. We may converse with | which the Gospel enjoins .-- Char. Obr. the dying; we may ourselves be brought to the darkness which has ever rested upon us, contin-

not at all necessary, however, even in such cares, to indulge bitterness of spirit. On the contrary we are warned against it, and charged "to follow the things which make for peace, and things. wherewath one may edify another." Religious Of death steelf we know nothing. Although | controversy is not therefore condemned when it permitted to approach within its shadow, we are is conducted in the manner and with the Spirit

tion of preaching the nondulterated truth, and to present that which alone in useful and necessary, and not merely to delight the fancy of his hearer with human inventions, clothed in florid language. He disposes the matter of his discourse in a prop-er and natural order, and discusses it in a fueid and proper menner. He admonishes his hearers, and distinctly shows them how they may apply to themselves each truth. To impress it opon their